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The Ethno-Linguistic Situation in the Krasnoyarsk Territory at the Beginning of the Third Millennium

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This article presents the up-to-date view of ethno-linguistic situation in polylanguage and polycultural the Krasnoyarsk Territory. The functional typology of languages of this Siberian region has been given; historical and proper linguistic causes of disequilibrium of linguistic situation have been developed; the objects for further study of this problem have been specified.

Keywords: majority language, minority languages, native languages, languages of ethnic groups, diaspora languages, communicative power of the languages.

Point

The study of ethno-linguistic situation in different parts of the world, including Russian Federation holds a prominent place in the range of problems of present sociolinguistics. This field of scientific knowledge is represented by the works of such famous scholars as V.M. Alpatov (1999), A.A. Burikin (2004), T.G. Borgoyakova (2002), V.V. Vakhtin (1999) et al., they described the linguistic situation in the certain parts of Russia, developed the peculiarities of republic-wide and local linguistic situation, estimated the legal status of some languages of ethnic groups¹ and examined the history of their writing system. However, many issues of native macro-sociolinguistics are under examination; administrative units of the country with the sizeable territory are still little-studied by the linguists. Unconditionally, Middle Siberia belongs to such territories, specifically the

Krasnoyarsk Territory which area (2339,7 thousand square kilometres) could cover the third part of Australian continent. Sociolinguistic examination of the Krasnoyarsk Territory is important for the solution of a number of the following theoretical and practical objectives: for revelation of the characteristics of communicative space of the country and its separate regions, for monitoring of linguistic situation and successful language prediction. Diachronic aspect of ethno-linguistic situation study is of interest for historians, ethnographers and regional ethnographers. Synchronic aspect of sociolinguistic study of the Krasnoyarsk Territory native languages is of great importance for contributing to worldwide database “Disappearing languages of the world” created with the assistance of the Council of Europe and UNESCO and database “Smaller languages of Russia: sociolinguistic image”.

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Ethno-linguistic situation of the Krasnoyarsk Territory depends to a large extent upon the extra linguistic factors, in the first instance upon the history of the development of Near-Yenisey Siberia by Russian people. From the early times this part of Eurasia is a joint of three ethno language areas: Samoyed, Tungusic and Paleo-Asiatic. The native-speakers appeared here in the XVI century, primarily Russian people. The formation of ethnic composition of Near-Yenisey region in XVII-XIX centuries was spontaneous. Primarily, Russian people developed territories with severe climate upriver of Yenisey territory. A part of Yenisey Kirghiz people, who did not take Russian citizenship, moved behind the Sayan Mountains. In the XVII the majority of migrants went to Siberia from the northern-west areas of Russian empire. They were mainly the natives of central and northern districts located in the river basin of the Northern Dvina river and its main tributaries – the Vaga, the Vichегда, the Pinega, the Mezen. As a rule, citizens of Yaroslavl, Kostroma, Galich and also people of Privolzhsky region moved from the European Russia territories in the XVII century. The immigrants from Kazan were also mentioned in a lot of Siberian documents of that time. The migration of Russian people to Siberia kept up to the XVIII century. It became more active with the building of Siberian (or Moscow) high road which connected European Russia with Western and Eastern Siberia. New settlements including mononational Ukrainian and Belorussian, and also villages with mixed ethnic composition sprang up along this highway. Their inhabitants patrolled the high road, carried passengers, goods, kept the inns for the travelers. Not only had the volunteers from the European Russia state peasants, who left their native area to find the land, stayed in the villages near the high road. In the second half of the XVIII century Moscow high road was populated with exiled people. Among the deportees there were often

base estates who rose against their landowners. There were also deportees of foreign growth among them. Several thousand of Swedes, captured after their defeat in the Poltava battle appeared in Siberia. It is a remarkable fact that out of 9 thousand captives, half of them stayed on the Siberian territory (Andyusev, 2003. P. 23).

Active migration of Russian people and the representatives of different nationalities from European Russia to Siberia continued even in the XIX century. Some migrants came here voluntarily, other migrants were carried forcibly. All in all, more than 50 thousand people were sent to Yenisey province during the first half of the XIX century. During the period of gold rush in 30-40-s 82 % of mine workers were deportees (Borkhvaldt, 1998. P. 16).

Emigrant movement intensified significantly after the reform of 1861 year, which abolished the serfdom. According to the archive materials, the main part of migrants went to Near-Yenisey Siberia from the provinces of non-black soil region, Vyatka, Perm. Newly arrived people often settled in already existing settlements, where the descendants of the first Russian migrants lived, who perceived themselves as native Siberian people and were called long-standing inhabitants or “cheldoni”. The long-standing inhabitants housed new settlers or “rosseyskim” for a start. They were hired for seasonal or regular work in turn.

In the second half of the XIX and the beginning of the XX centuries the migration to Siberia was sizeable. External economic factors favoured the migration: construction of the arterial highway, Stolypin’s reform. The immigrants from central and western province prevailed among the migrants. People from Mogilev, Pskov, Smolensk, Vitebsk, Kursk provinces came to Near-Yenisey Siberia. This fact predetermined the structure of Russian dialects in the Krasnoyarsk Territory, heterogeneous according to its origin, orthoepic

and grammar features. In the process of daily communication the new and mixed type of Russian Siberian dialect was formed.

Documents of the end of the XIX century of Achinsk (district of Yenisey province) have the data about the significant quantity of new settlers who came from Belorussia. Starting from the middle of the XIX century there were new settlements of German, Finn, Latvian and Estonian people of Lutheran confession, who were sent to Siberia for venial offence. In 1850 Lutheran settlement of Upper Suetuk was established; the majority of inhabitants were Finns. In 1858 and 1861 mono-national Estonian villages such as Lower and Upper Bulanka were built, the first decade of the XX century German and Polish settlers from Volyn established their villages Aleksanderdorf and Gnadendorf (now – villages Aleksandrovka and Nikolaevka of Krasnoturansky area).

The number of non-Russian arrived population of Yenisey province (since 1934 – the Krasnoyarsk Territory) was constantly increasing. The first general census in 1897 recorded 97 thousand people (17 % out of general number of inhabitants), half of them were native northern ethnicon and so called “Yenisey Turkomen” – Khakass people. The following diasporas were formed: the Ukrainians (21,4 thousand), the Tartars (6 thousand), the Poles (5,9 thousand), the Jews (5,1 thousand), the Mordvins, the Latvians and the Estonians (1,4 thousand of each nationality), the Germans and the Gypsy (1 thousand each). The census of 1926 showed the increase of non-Russian population of Yenisey province up to 185 thousand. The researchers register a great number of mono-national settlements of that time. R.G. Rafikov points out that at this period of time there were more than 3,6 thousand of ethnic settlements in this area (except Turukhansky krai). The Khakass people lived in 434 settlements, the Belorussians – in 313, the Ukrainians – in 119, the Tartars – in 71,

the Mordvins – in 33, the Chuvashes – in 26, Baltic nations (the Estonians, the Latvians and the Latgalls) – in 34 (Ethnoatlas, 2006. P. 8).

The tragic events of Russian history, such as famine in the Volga region, repressions of the Stalin era, repatriation of foreign prisoners of war and so on influenced the ethno language composition of the population in Near-Yenisey Siberia. At the first decades of Soviet system well-to-do owners and people non grata were sent to Siberia. Among the victims of political repressions in the Krasnoyarsk Territory there were members of different nationalities, occupations and social status.

After the Second World War the government set a course for restoring and development of the economy. For this purpose the major projects began. The youth came to this territory on a voluntary basis. The composition of builders was quite mixed in terms of ethnicity and region. The following diasporas have started forming since 50-s: Azerbaijani, Armenian, Georgian, Uzbek. By the end of the XX century – Tajik, Kirghiz, Chechen, Ingush and so on. “In general, – R.G. Rafikov points out, – the ratio of non-Russian population of the Krasnoyarsk Territory during the XX century was rather stable, at the level of 13, 5 % with the exception of simulated increase in 1940-1950-s” (Ethnoatlas, 2006. P. 9).

According to the data from “Ethnoatlas of the Krasnoyarsk Territory”, at present, non-Russian population lives in all the towns and districts of Krasnoyarsk territory. The ratio of nationalities does not exceed 10 % in more than half of them and the rate fluctuates from 10 to 20 % in 23 towns. In Norilsk, Kazachinsk and Tungusko-Chunsk (Evenkiya) districts the percentage of non-Russian population is at the level of 20-30 %, in Dudinskiy municipality (Taimyr), Baikitskiy (Evenkiya) and Pirogovsky areas – in the range of 40-50 %, in Khatangsky region (Taimyr) is up to 65 %, in Ust-Yeniseyskiy area of the

same district – 74 % [Ethnoatlas // <http://www.krskstate.ru/society/nations>]. At present, the Krasnoyarsk Territory is included into the list of Russian regions with open migratory policy. The specialists point out that the arrived migrants try to stay in the big cities forming enclaves according to the ethnic characteristics while the number of long-standing nations, who live in the village, is decreasing due to migration outside the district and “ageing” of the population. The reason is steady decline of the places of their space-saving living. There were 132 similar villages in 21 nationalities: the Tartars – 35, the Chuvashes – 19, the Evenkis – 16, the Dolgan – 12 (including 3 mixed with other non-Russian nationalities), the Nenets – 9, the Kets – 7, the Estonians and the Germans – 6, the Ukrainians – 4 (1), the Mordvins – 3, the Latgalls – 3, the Udmurts and the Khakass people – 2, the Selkups – 2 (1), the Nganasan people – 2 (1), the Yakuts, the Latvians, the Mari people, the Belorussians, the Poles and the Tuva people – 1 (Nations of the Krasnoyarsk Territory: statistical data of population census of 2002 <http://www.krskstate.ru/society/nations>).

The composition of immigrants from European Russia as well as people from other countries who came to and settled on the territory of the Krasnoyarsk Territory was heterogeneous with the respect to language. It predetermined not only the peculiarity of the local dialects, but the whole linguistic situation in the region. At present, such qualitative index as specific parameters of native language of the given ethnic group with respect to the major language of the region influences the character of correlation of the languages and the dialects of the Krasnoyarsk Territory.

Example

At present moment about 3 million people live on the territory of the Krasnoyarsk Territory. However, the density of population is critically

low: 86 people per 1 square kilometre – in the central regions and 1 person per 100 square kilometres – in the north. But the ethnic composition of the region is extremely diverse: about 140 ethnos groups live here. The languages of the following families are represented on the language map of the Krasnoyarsk Territory: Indo-European, Ural, Altaic, paleo-Asiatic, Caucasian and Chinese-Tibetan.

The specific character of multilingual communicative space depends to a large extent on what languages are used and the extent of their usage in different spheres of communication, what the functional yield of different languages is.

The languages of the Krasnoyarsk Territory refer to different social types. They differ according to:

1) **stages of historical development:** *national languages* (Russian, Armenian, Georgian, Chinese and so on), *ethnic groups languages* (the Khakass language, Buryat, Chuvash, Chechen and so on) and *tribal languages* (Nenets, the Kets language, the Nganasan language, the Chulym language and so on). Languages, which belong to different stages of their development, differ in resources of their writing tradition, volume of the vocabulary, perfection of grammatical structure of the language, availability or absence of literary form, depth and degree of differentiation in the functional styles of the language, availability or absence of their own terminological systems.

2) **relation to the original habitat:** *native languages of Krasnoyarskiy krai:*

Nenets, Dolgan, Evenki, the Khakass language, Yakut (village Yessey), Tuviniian (Usinskaya hollow) and also the Nganasan language, the Kets language, the Meletskiy language and Ensky, which are autochthonous as well; *indigenous languages of Siberia and Far East* (Buryat, Altaic, Khanty, the Even language, Mansi and other); *local languages* (for example:

Dolgan in Hatanga area of Tamyr – the language of oral communication of the Dolgans, the Nenets and Nganasan people; the Yakut language in the village Yessey of Evenk metropolitan region – the language of oral informal communication within the ethnic groups of the Yakuts, the Dolgan and the Evenkis); *diaspora languages*, which original habitat is far beyond Siberia (all others). The latter ones can be divided into *long-standing diaspora languages* (Ukrainian, Belorussian, Polish, Estonian and other languages which have been used on the territory of the Krasnoyarsk Territory for more than 100 years and they are means of communication for 4-5 and more language generations); *new settlers diaspora languages* (Kabardian, Chechen, Armenian, Azerbaijani, Moldavian, Serbian and many other languages which were widespread in XX-XXI centuries). The Russian language takes the special place of nonindigenous languages, which has been widespread since the XVII century.

3) **communicative power:** *the language with large number of native speakers* (Russian). According to the population census of 2002, it is a native language for 2 604 005 people, that is 89, 53 % of the total population of the Krasnoyarsk Territory. The number of a second language speakers (that is the majority of non-Russian population of the region who use the Russian language as the language of interethnic communication and the official language of the country); *languages with the number of speakers from 10 to 40 thousand* (Azerbaijani, Armenian, Tatar); *languages with the number of speakers from 1 to 5 thousand* (Dolgan, Nenets, the Gypsy language, Tajik, Ossetic and so on); *languages with a small number of speakers from 100 to 1 thousand people* (Selkup, the Nganasan language, Ensky, the Kets language, Turkmen, Avar, the Kumandin language and so on); *languages with super low number of speakers (family languages):* Khanty and Koryak – about 10 speakers; Tofa – 8

speakers and others). Statistical data give evidence about the significant increase of communicative power of some *diaspora languages*. The number of Chinese language speakers increased in 1,5 times for a period of 1989-2002, Kirghiz – twice, Azerbaijani – 2,6, Tajik – 2,9, Armenian – 3,6 (Nations of the Krasnoyarsk Territory: statistical data of population census of 2002 <http://www.krskstate.ru/society/nations>). Migrants of the last wave (the Tajiks, the Chechen, the Kirghiz and so on) speak their native language at home. Many of them cannot speak Russian well and it adversely affects their socialization. The speakers of long-standing diaspora languages, whose ancestors have been living in the conditions of instable national Russian bilingualism for more than a century, on the contrary, switch to the Russian language in part using it in all the communicative spheres. It can be especially applied to the languages which ethnic homeland is far beyond the Krasnoyarsk Territory: German, Polish, Finnish and so on. These languages function mainly in the oral form in the region. There are no proper conditions for reinforcing these languages in the Krasnoyarsk Territory communicative space. The given languages could fall into the category “languages of communication with grandmothers” 20-30 years ago but there is a language barrier between the generations. The youth cannot speak the dialects of German, Estonian, Polish and other long-standing ones for Krasnoyarsk area diaspora languages well. They are the means of everyday communication mainly between elderly people.

4) **availability or absence of written language and the level of standardization:** *old written, literary language* (Russian, Georgian, Armenian, Chinese and so on); *language having recently acquired a written form, having literary form* (Azerbaijani, Tatar, Tajik, the Khakass language, Yakut and so on); *language having recently acquired a written form, weakly standardized* (Evenk, the Kets

language, Selkup, Lak and so on). The alphabets of such autochthonous languages as the Meletskiy language (the Chulym language) and Ensky were created only at the beginning of the XXI century.

5) **educational status:** *the languages of all aspects of education* (Russian); *non-native language, learnt as a school subject* (English, German, French, Spanish); *native language learnt as a school subject* at secondary school and/or vocational or medical schools in the places of space-saving living of non-Russian population (the Nganasan language, Nenets, the Kets language, Evenk, Tatar, Enetsky, Selkup, Yakut, Tuvinian, Estonian); *native language learnt at Sunday and evening schools, during the courses* in the mosques, synagogues, libraries (Hebrew, Armenian, Azerbaijani, Finnish, Polish, German and so on).

At the present moment there are 19 secondary schools with ethno component in the Krasnoyarsk Territory (exclusively of northern districts); the Kets language is taught in 7 schools, Tatar – in 4 schools. The Letts, the Germans, Selkup people, Tuva people, Evenk people and the Estonians have one village school each. Children learn the following languages at secondary school № 6 in Krasnoyarsk: Polish, Lettish, Lithuanian, Estonian and German. German ethno component is used in the lycée №6 in Krasnoyarsk area. There are 3 mononational Gypsy classes in primary schools of the Krasnoyarsk Territory [National educational institutions // <http://www.krskstate.ru/society/nations/nationunions/nationeducat>]. In Verhneusinsky village all subjects at elementary school (mathematics, drawing, natural study, physical culture) are taught in the Tuva language.

Two languages of ethnic groups – Tatar and Hebrew are taught in Siberian Federal University and its branch – Lesosibirsk Pedagogical University. In 2010 a new speciality “Native language and psycholinguistics” (undergraduate studies) was opened at the language and literature

department of Lesosibirsk Pedagogical University where the teachers of the Tatar language and literature are trained. Hebrew is included in the programme of extended education and everyone who wishes can learn it.

6) **confessional status:** *apostolic* (the Church Slavonic, classic Arab, Hebrew); *non-apostolic* (all the rest); among the last ones we can separate a group of *new confessional languages* (modern Russian, Armenian, Tatar, German and so on), which are used for divine service in a number of confessions (in the church of the evangelicals, Jehovah's Witnesses, the Lutheran Church and mosques of Lesosibirsk town and so on). The divine service in the Lutheran community are held in 2 languages: German and Russian. In the Polish catholic church – in Polish and Russian; in Armenian apostolic church – in Armenian; in Krasnoyarsk synagogue – in Hebrew and Russian. The influence of Islam is constantly increasing, its scripture, which is written in Arabic, and Hadith (explanations to the Islam commandments) are read in the languages of Turkic speaking people (Tatar, Azerbaijani and so on). At present, the representatives of 42 nations, who hold Islamic religion and cultural traditions, live in the region. The total number is more than 110 thousand people.

7) **legal status:** *official language, the language of interethnic communication, world language* (Russian), *regional languages* (Evenk, Nenets, Dolgan).

The majority language of the Krasnoyarsk Territory is Russian which is used in all the spheres of communicative space. It is ahead of other minority languages of the region according to its status characteristics. Being an international and official language, Russian is also means of interethnic communication. It is the lingua franca which gives the numerous nations of the region access not only to Russian but also to the world culture.

The languages of indigenous people of the Krasnoyarsk Territory and the language of Siberian Tatars (43 795 people) take the second place according to the sphere of use. The latter ones live both compactly (Yeniseysky and Tyukhtetsky regions of the Krasnoyarsk Territory) and in the dispersion. These languages are used in the sphere of family communication, everyday communication within the diaspora, industrial and sociocultural spheres, and academic activity. For example, five languages are taught in Dudinskiy Pedagogical College (Evenk, Dolgan, Nenets, Enetsky and the Nganasan language). In Dudinka the newspaper "Taimyr" is published every Wednesday. It has a page in the Nganasan language, Dolgan, Nenets, Enetsky (on the basis of once a month in one of the languages). Daily there is a news programme on the radio in 4 native languages since 19.10 until 20.00. Every Saturday at 11.10 there is TV news broadcast in Nenets (30 minutes). Dolgan, the Nganasan language, Nenets, Enetsky, Evenk are also used in the sphere of traditional economical activity (among the members of industrial brigades). The native languages of indigenous people of the Krasnoyarsk Territory are used in the kindergartens which are situated in the villages where the general public is indigenous people. At present, the programmes

of learning of indigenous languages are created and the relevant books are drawn up. The national language is taught at schools by the graduates of Saint-Petersburg State Pedagogical Institute named after A.I. Hertsen as well as of Dudinskiy Pedagogical College. In recent years the experience of summer health ethno-cultural camps became widespread in the north of the Krasnoyarsk Territory (for example: nomad camps near the trading stations Surinda in Evenkiya). The most important aim of the nomadic schools is the guarantee of free communication in the native languages of indigenous people of the Extreme North. This is a compulsory measure because the number of young people who do not speak the language of their ancestors is constantly increasing.

All the languages of indigenous population of the Krasnoyarsk Territory is in "the risk envelope". The process of switching of the indigenous people of the Krasnoyarsk Territory to Russian is more noticeable in the large-scale localities where Russian and Russian-speaking people are the majority. For example, out of 750 Evenkis, who live in Tura, 426 people named Russian as their native language. The questionnaire poll, which we conducted jointly with the postgraduate student L.G. Lukyanenko in 2008, let us elicit the following pattern.

The level of language proficiency in the settlement of Tura (in %)

	Fluently	With some difficulties	Understand, but do not speak	Do not know
Russian	100			
Evenk	41,7	25,5	10,2	22,6

The language of communication in different situations in the settlement of Tura (in %)

The language of communication	Evenk	Evenk and Russian	Only Russian
In the family	9,7	39,2	51,1
With the friends	8,2	27,3	64,5
At the factory	-	-	100

The Evenkis who live in the capital of Evenkiya and the localities with mixed ethnic composition do not show great interest in the native language, they are not interested in the expansion of its social functions. The sociolinguistic surveys prove this fact. 1683 pure-blood Evenkis were asked the following question: “Is it reasonable to broadcast the programmes of local TV and broadcasting company “Haglan” (“the Milky Way”) in the Evenk language?” Only 246 (15 %)

language of the neighbour nation in everyday informal speech. It is especially typical for the speakers of autochthonous language.

Ethno-linguistic research, conducted in Taimyr by professor V.P. Krivonog (2008), indicates that there is a situation of unstable trilinguism in some localities. For example, the Nganasan people use both the native language of their ethnos and Russian and Dolgan in different communicative situations.

The use of the main languages in the region by Nganasan people in different situations (2004, %)

Used for communication	Languages		
	Nganasan	Russian	Dolgan
With parents	38,0	75,1	3,4
With spouses	24,9	79,0	10,8
With brothers, sisters	21,0	86,2	6,0
With children	15,8	96,3	4,7
With friends	17,1	95,5	8,6
At the factory	12,0	96,6	8,4

respondents answered in the affirmative with the following arguments: “Why not” – 42 people (2 %), “This is my language” – 59 Evenkis (4 %), “Of course, it is a language of my nation” – 95 (39 %), “it is reasonable if the broadcasting is with the interpretation into Russian” – 50 (20 %) of Evenkis. 1256 Evenkis (75 %) answered in the negative: “I do not watch “Haglan”, there is no time” – 86 (7 %) of respondents; “I do not know the language” – 324 (26 %) of Evenkis; “I do not understand the language well” – 846 (67 %). 181 (11 %) of people didn’t answer. Only 138 people answered in the affirmative for the following question: “Do you read the supplement in the native language to the newspaper “Evenkiyskaya Life?” 1245 respondents-Evenkis specified that they read only in Russian but 300 people do not read the newspaper at all.

Some representatives of the indigenous people of the Krasnoyarsk Territory use the

The preservation of the indigenous ethnoses and the diaspora languages of the Krasnoyarsk Territory is the critical aim of regional language policy. There is a number of ethnic non-governmental organizations on the territory whose aim is to slow down the process of disastrous language shift and revive the spiritual traditions because the native languages are the condition and the environment of their existence. In the Krasnoyarsk Territory there are the following officially registered *national-cultural autonomies*: Azerbaijani (“Azeri”), Jewish (“Gaskala”), Belorussian (“Belarus”), Ukrainian (“Ukraine”), Armenian (“Ekhpayrutun”), Buryat national-cultural autonomy, Yugoslavian, Lezghin, Tatar (“Yanarish”), Khakass (“Altin Siin”), Polish (“Dom Polski”), German (Krasnoyarsk regional national-cultural autonomy of Russian German people in the Krasnoyarsk Territory

and Krasnoyarsk national-cultural autonomy of Russian German people), Regional Georgian national-cultural autonomy “Ertoba” as well as *national-cultural centres* and *regional ethno cultural society*: Tatar and Bashkir (“Istoki”), Chuvash (“CHOKO”), Finnish (“Ingriya”), Lithuanian (“Lituanika”), Estonian (“Eesti”), the society of Lettish culture “Dzinters”, *regional non-governmental organizations* “Lezginskaya diaspora” and “Chechenskaya diaspora”, Tajik *national-cultural centre* “Payvand”, Krasnoyarsk regional *non-governmental organization* “Chinese community”, municipal *cultural-educational association* of Korean people, Moldova-Romanian community centre, Krasnoyarsk territorial Greek *national-cultural society*, Krasnoyarsk territorial Japanese *association* and so on. The aim of these non-governmental organizations is preservation of diaspora languages and national traditions using the following forms of language teaching: Sunday schools, language groups, optional classes, linguistic camps, The most active in this area are German, Jewish and Polish people. [National educational institutions <http://www.krskstate.ru/society/nations/nationunions/nationeducat/>].

Resume

In the beginning of the XXI century there is a situation of unstable national-Russian bilingualism with the tendency of transition to the language of the majority of the population.

The indigenous languages of the region as well as the languages of ethnic minorities, represented mainly in the dispersion, have a limited sphere of use. All in all, their social prestige is rather low. The majority of the languages of non-Russian population of the Krasnoyarsk Territory function mainly in the everyday sphere. The following factors influence the process of language shift: unfavourable demographic and socio-economic factors, migratory situation, and a lack of concerted efforts between the parties of regional language policy. One of the reasons of decreasing of communicative power of the indigenous languages of the Krasnoyarsk Territory as well as long-standing diaspora languages – a lack of commitment to the native language and the language loyalty of the considerable part of people, low motivation in its learning and preservation. It is important to organize the purposeful ethnopsychological and linguistic examination of the Krasnoyarsk Territory under these circumstances. Identification of the specific character of the pattern of everyday linguistic consciousness of the nations in the Krasnoyarsk Territory will help to make alterations to the tendencies of regional language policy and the content of the regional component of educational process at secondary schools and other educational institutions. The extensiveness of the examined territory and its diversity dictate the need to create e ethnopsychological and linguistic descriptions of all the localities of the area, in the first place – mononational ones.

¹ By languages of ethnic groups in this study we mean the languages of “ethnos, formed in the time of the isolation of a part or a group of this or that nation as a result of territorial changes, migration and forceful removal” (see the Dictionary “National relations”// <http://www.ps.crimea.edu/rus/resourses/slovar/letter92.htm>)

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Этноязыковая ситуация Красноярского края в начале третьего тысячелетия

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В статье дана характеристика современной этноязыковой ситуации в полиязычном и поликультурном Красноярском крае. Представлена функциональная типология языков Сибирского региона, раскрыты исторические и собственно лингвистические причины неравновесности языковой ситуации, определены задачи дальнейшего социолингвистического изучения языков Красноярского края.

Ключевые слова: мажоритарный язык, миноритарные языки, коренные языки, языки национальных меньшинств, диаспорные языки, коммуникативная мощность языков.
